4:Latcham F-5 (1888-1893) 1909 SG4 Araucanians SG4

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[end plate 2]

5:Cooper E-4 (no date) 1946 SG4 Araucanians SG4

to fasten the skull. Glass beads, chaquiras, were early imported by the Spaniards, and later displaced the aboriginal llancas. The characteristic large quadrangular metal ear pendants (chapell, tupûl) are clearly recorded as early as the middle of the 17th century (Rosales, 1877–78, 1:159); the wheel-shaped ones, still earlier (González de Nájera, 1889, p. 47).

In the 19th century, the number and variety of silver and beaded women's adornments (as described in detail by, e. g., Moesbach, 1936, pp. 213–14, and others)—necklaces, bracelets, anklets, finger rings, ear pendants, brooches, buckles, and so forth—was very great. In general, however, this represents the final phase of a gradual evolution from a much simpler style of women's adornment current at the time of first White contact, an evolution marked by the substitution of glass chaquiras (beads) for the native llancas, by more and more widespread use of silver, and by the luxuriant growth of new forms of both bead and silver "jewelry."

TRANSPORTATION

Land transportation.—There were no roads such as were common in *Inca* territory, but only trails. Bridges (kuikui) consisted merely of a log or several logs spanning small streams. The tumpline and fiber bag of simple-loop netting technique were used for carrying goods. The llama served as a pack animal; the dog was not so used. Soon after the coming of the Spaniard, the *Mapuche-Huilliche* took to horse riding. (Cf. supra under Domesticated Animals, p. 704).

Water transportation.—Three chief types of watercraft were used by the *Mapuche-Huilliche:* the plank boat, the dugout, and the reed balsa. As Lothrop (1932, p. 253) points out, all three were more or less crescent or new-moon shaped, with raised and pointed bow and stern.

Plank boats (dalca, piragua) of 3 planks were found in large number among the *Araucanian*-speaking people of Coronados Gulf when first encountered by Cortés Hojea in 1558 (Goicueta, 1852, p. 91). Plank boats, while more characteristic of the Chilotans and southern mainland *Huilliche*, were also observed farther north (Oña, canto 10, 1917, p. 349, mouth of the Bío-Bío River). The planks were lashed together with fiber rope (of *Chusquea* sp.), which does not rot under water, and caulked with leaves of tiaca (*Caldcluvia paniculata*, according to Medina, 1882, p. 193) and inner bark of maqui (*Aristotelia maqui*). They were propelled by about 8 to 12 rowers, a coxswain steering at the stern with a pole or paddle. In a favorable wind, a sail was set up. Up to the end of the 17th century, the dalca was of only 3 planks, but, in the course of the 18th century, it developed into a 5-plank (Olivares, 1874, p. 371) and later a 7-plank craft. (González de Agüeros, 1791,

10: Hilger E-5 (1946-1952) 1957
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Alepée schoolchildren at recess time: 1, Boys carving tops out of wood. 2, Girls peeling apples to be served as apple butter at lunch time. 3, Carrying wood for the Sisters' kitchen stove before a rain.

[p. 28(E)]

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Chile

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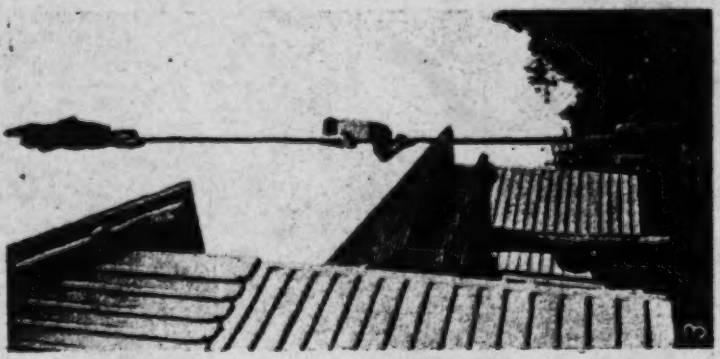

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Alepüe schoolboys: 1, Boy at right making a kuykul from the blades of a chupón; boy at left blowing into a completed one. 2, Boy about to ride home at the close of a school fiesta. (Note his carrying bag and the saddle and stirrup.) 3, Climbing the school flagpole.

[p 28(F)]

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Chile

[136] Each family took along several pelts of the
222 llama—the llama was an animal that lived around in the Mapuche country then; it was like a sheep, he said, but its pelt was not as heavy as a sheep's. They pulled off the ears of the grass by hand, collected
● [482] them on the pelts, folded the pelts, and each man carried peltfuls of them home, slung across his shoulder. They collected heads of the wheat in the same way in those days, and we sometimes collect it in the same manner today."

243 A 19-year-old girl in Cofiaripe collected wheat by this method while I was there. Her family's 1946 stored wheat supply had been depleted, and the grain in the fields was not ready to be harvested—only scattered ears had ripened. The girl walked through the wheat field (pl. 47, *1*), grasped a few ripened ears here and a few there with each hand (little finger toward the earth), broke the ears off the stalk, and when a hand could hold no more, dropped them into a basket which she was carrying on her arm. When the basket was nearly full, she straddled the handle and packed the ears down with both feet, and when it could hold no more, she walked home. There she poured a portion of the ears into a wooden dish, placed the dish on the ground close to a tree trunk, stepped on the grain, supporting herself by clutching the ends of two branches on the trunk of a tree, and threshed the grain with her feet (pl. 47, *2*). Threshing grain in this manner is called fiuwiñyen. The movements of her feet, used alternately for probably three movements, were quick and somewhat rhythmic. With each movement she brought the ears of grain into the middle of the dish by means of her toes and the side of the foot. "When my mother fiuwiñyen, she sings a song; I don't know the words, but I can hum the melody." And she did. After some time she emptied the wooden dish into a winnowing tray, shook the tray, and then by brushing the surface with her hand sorted out ears that were not completely threshed. Such ears she threw back into the wooden dish to be threshed. The kernels she poured into a basket (pl. 47, *3*). She then threshed the remainder of the ears. The threshing of the entire harvest was completed in three installments. Next she walked into an open space to winnow the kernels—a place evidently used for that purpose, for chaff and dry pea shells were lying about. She had barely begun to winnow when small pigs came to eat the refuse. Noticing the direction of the wind, she sat on a log with her back toward it, poured kernels onto the winnowing tray, and then with intriguing skill she shook the kernels simultaneously up and down, forward and back, and from side to side, focusing her eyes on the farther edge of the tray where the kernels began to collect as they separated from the chaff. When a goodly number had collected there,

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Chile

Basketry: 1, Cofiaripe woman weaving a kŭlko, used for carrying and storage. 2, A tightly woven basket, probably used for storage. (Courtesy Museo Nacional de Historia Natural, Santiago de Chile.) 3, Winnowing tray (Alepŭe). 4, A carrying and storage basket (Cofiaripe). 5, A basket (chaiwe) used as a filter, strainer, and drainer (Cofiaripe).

[p. 188(E)]
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[187]

10: Hilger E-5 (1946-1952) 1957
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Making mote (continued): 1, On the way to the spring to wash ashes off kernels. 2, Washing ashes off kernels. 3, Mote now ready to eat.

[487]

[p. 188(I)]

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
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226 sitting on rocks at the shore, waiting for the men. If the catch is large, they assist in preparing the fish for market—their duty is to clean thoroughly the cavity of the fish after the men have removed the visceral contents. During my visit three men landed with a small catch—a day's work (pl. 41, *1*, *2*); one had taken seven fish; each of the others, two. Since the catch was small, the women merely looked on while the men pulled in their boat, washed their nets, and cleaned [482] the fish. A whiskbroomlike implement of esparto was used in the cleaning. Fish are carried home in netted bags called wilal.

In former times fishing in Andean streams was usually done at night. Fish, attracted by the light of a torch held over the water's edge, were grabbed at the underside of the head and dropped into a pouch suspended from the fisherman's neck. Kauke (a species of mackerel) were most easily caught in this way. Today, fishing in streams is done with hook and line.

Women take from the Pacific such shellfish as macha, loko, mañihue, piure, and ariso. Collecting shellfish is called l'afkentun. Macha bury themselves under the sand. To collect them the woman walks into a sandy place not far from the water's edge, plants a stick in the sand, supports herself by leaning upon it with both hands, and digs both feet into the sand, moving them back and forth until she feels the macha, which she then digs out by hand.

Loko and mañihue attach themselves firmly to rocks near the water's edge and are pried loose with a crowbarlike iron implement. One used by a woman was 13 inches long, ½ inch thick, 3 inches wide at prying end; with it she loosened the shellfish from all sides; "it is [482] best to detach them from the bottom last, so that you can catch them as they fall." Shellfish, too, are carried home in wilal.

TRANSPORTATION

484 According to Cooper's sources (1946, p 712), the Araucanians had no roads, only trails; bridges (kuikui), consisting of one or several logs, spanned small streams. The tumpline and fiber bag of simple-loop netting technique were used for carrying goods. The llama served as a pack animal. Soon after the arrival of the Spaniards, the horse was used for land transportation.

[487] Today anyone wishing to go a short distance, "to the neighbors or 481 to the brook or the woods nearby," walks. From every ruka footpaths 482 lead in several directions—one always leads to the source of water supply. A woman on foot carries light-weight things, maybe vegetables and ears of grain or herbs, in either a basket (pls. 47, *3*;

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Chile

50, *1* and *3*) or a wilal (pl. 58, *1*), a netted carrying bag (pp. 234-235); occasionally she carries things in her apron. Heavy loads, such as bark or pieces of wood used in dyeing, she carries on her back in a wilal suspended by a headband; bundles of grain, either in her arms or on her head. 481 482

Men on foot carry things under the arm or slung over the shoulder (pl. 54, *2*). Small things they carry in a wilal; in the early days they also used sacks made of hides. A child is transported for a short distance in its mother's or father's arms.

Children walk to school. They were seen carrying bundles of wheat on the head (pl. 35, *2*) and wood in the arms (pl. 11, *3*). Little girls transported small children on their backs (pl. 5, *3*). A boy carried grass for his chicks in his poncho (pl. 7, *2*).

Long distances are generally traveled on horseback, and heavy loads are either carried by horses or are hauled by oxen. Unless the family is very poor, every man and woman and every child old enough to ride owns a riding horse. In Alepúe area three families owned no horse; in Cofaripe area, two. 483 492

All Araucanians ride horseback astride—adults, in saddles; children in saddles only when old enough to ride a long distance alone. When playing around on horseback, or on errands in the area, or on short journeys, children usually ride bareback, holding onto the mane. Children too young to sit astride on a horse or to ride a horse alone on long journeys sit in the saddle in front of father or mother or behind their saddle on the horse's buttocks. 492

The saddletree is made of wood. (Cf. pls. 12, *2*, and 38, *2*, for saddles.) In order to give the rider security in ascending and descending steep embankments, hills, and mountainsides, the saddle has a bow front and back. Folded sheep pelts are used to cushion the saddle and over these a piece of woven cloth is placed—formerly it was a choapino, a thickly woven, hooked and fringed cloth of wool (pl. 59, *3*). An occasional rider uses a choapino today; in general, those made today are sold, to good advantage, to Chileans who use them as throws. To protect the horse's back, pieces of woolen cloth, tightly woven like ponchos, are placed under the saddle. Belts of horsehide are used to secure the saddle on the horse's back. Stirrups are attached to the saddle with leather bands that can be adjusted to the length of the rider's legs; today these are of wood decorated with carvings (pls. 12, *2*; 38); spurs are of metal; bits, if used, of wood; reins and headstalls, of leather. Blinds have never been used. Formerly all metal parts of a man's saddle gear, such as stirrups, spurs, and bits, were of silver, and all leather parts were trimmed with silver, unless he was

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Chile

too poor to have one so ornamented. "A poor man might have only a spur with a piece of metal, like a nail of today," said an old man. "Every man had only one spur in those days. Why should he have two? I remember those days."

Today, heavy loads, such as flour or pelts, are often transported on horseback, or if too bulky, are hauled by oxen, usually on carts. If the load is transported by horse, either the man rides with the load or puts it on the back of the horse and leads the animal by a halter. Often a load is carried on a montura de cargo (saddle for a load) which rests on the padded back of a pack horse. If the rider shares the horse, the load is divided into equal portions and put into bags woven for this purpose or into two wilal tied so they can be slung across the horse's back behind the rider. Sometimes the load is transported in a sack placed back of the rider. Often a rider, in addition to the load on his horse, carries a basket or wilal on his arm.

Fish to be taken to a Chilean market are packed tightly in a large oblong wilal or a large mesh bag, not unlike a net, between layers of leaves and long grass and are placed on a pack horse with an equal load on each side. The grass and leaves keep the heat of the sun from penetrating.

A heavy or clumsy load is hauled on a 2-wheeled cart by a pair of oxen. (Cf. pls. 39, *3*; 40, *2*.) The loads I saw hauled in this manner were stones, wheat, sacks of sugar, a quarter of beef, and cases of soft drinks to be sold at a fiesta. A few families own no oxen and must therefore borrow a pair for hauling. "If a man cannot afford to own a horse, he most certainly cannot own an ox—an ox costs about ten times the price of a horse, and one needs two oxen to work one."

Oxen are paired when hitched to the yoke for the first time and remain so during their life. Each is also given a name on this occasion, usually by the one who is doing the hitching. Should a new owner not like a name that has been given the animal, he must change it before the ox has become accustomed to being called by it. Names of pairs of oxen in Alepúe area were Bonito (pretty one) and Clavel (spotted, red and white, like a carnation); Pinto and Pinado (both were spotted and looked as if they had been painted); Figura (ill-shaped one) and Paisano (fellow countryman); Anduviste (running one) and Padeciendo (suffering one); Precioso (valuable one) and Lucero (morning star); Clavel and Bandera (flag). Araucanians call an ox manshun (from the Spanish manso) meaning quiet, meek, and lamblike—qualities, the informant said, exemplified by an ox.

Oxcarts are of wood, unless a man can afford wagon wheels and

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
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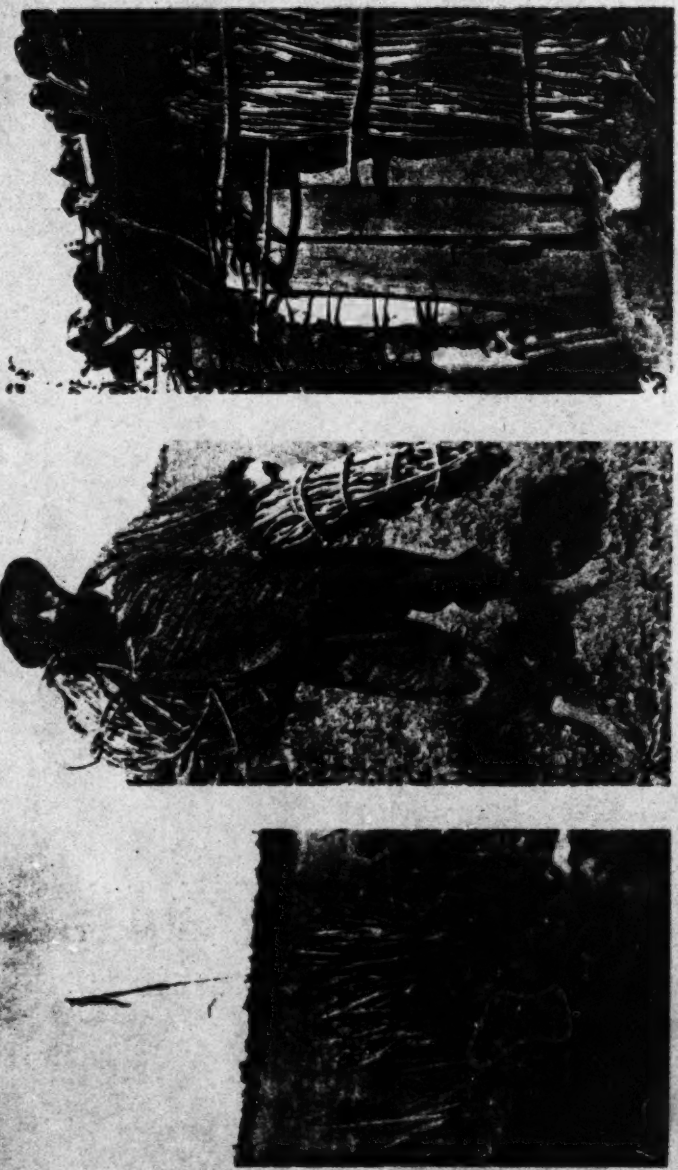

Building materials (Alepue): 1, Ratonera used in thatching a ruka. 2, Vine (voque) used in building fences and ruka. 3, Detail of a chicken coop. (Note the manner of keeping ratonera in place. All attaching is done with vines.)

[482]

[P. 220 (C)]

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Chile

Dyeing (Alepúe): 1, Woman returning from woods with a wilal (carrying bag) filled with bark to be used in dyeing. 2 and 3, Woman cooling off yarn after having dyed it.

[P. 230 (G)]
[482]
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10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Chile

286 fringes. Belts for men and women are woven alike, except that a woman's is decidedly broader and shorter than a man's.

286 531 Designs used in weaving are usually conventional; they have no significance. Kəpam and shawls have no designs. Belts and headbands often have varicolored stripes running lengthwise, or stripes of one color running crosswise near the ends. Ponchos are usually of one color, either gray, purplish gray, or silver-gray; an occasional one has woven in it a geometric design of some subdued color, usually black or brown (pl. 25, *1* and *2*). Blankets are generally of undyed white yarn with stripes of one color running lengthwise near the edges. Lama are of one color, usually gray or brown, with stripes of a bright color in the woof, close to both ends.

BASKETRY

285 Cooper (1946, p. 713) lists several kinds of basketry made of plant fibers: the chaiwe, made of voqui and used as a filter for chicha or as a sieve or colander; the llepü, a flat, round platter form made of colihüe; and the küllko, a large basket, made of copihue. He also gives the lonjo and the yole as basketry containers—the lonjo, of very fine weave, made of colihüe; the yole, of bejucos.

Basketry used by my informants were the wilal (a carrying bag), the küllko (a carrying and storage basket), the chaiwe (a sieve, drainage, filtering, and storage basket), and the llepü (a winnowing tray).

285 ● 482 Wilal (pls. 12, *2*; 58, *1*) are netted from cord made of fiocha, a grass found in damp places. (See p. 101 for cord making.) Both adults and children make them. They vary in size from small ones, convenient for the use of small children, to large ones used in transporting fish to market. An in-between size is used for storage, being hung on fire racks or on pegs on ruka walls. In shape a wilal is either spherical or oblong. The opening ends either in a braid of three strands of fiocha through which a cord of fiocha is passed, or in loops of fiocha cord which are attached at intervals and through which a cord is inserted as a drawstring. A wilal may have two short handles for carrying purposes or two long adjustable straps. Straps permit carrying by hand or suspension from the shoulder or the head. Handles and straps are braided fiocha.

For the making of a wilal, a 13-year-old boy had gathered fiocha and laid it in the sun to dry. "Because we had so little sunshine and so much rain while I was making it," he explained, "it took me 8 days to make it. If my father had not helped me roll the cord, it

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Chile

would have taken longer than that." The wilal was oblong in shape, 13 inches deep, and 10 inches wide. Its meshes were ½ by ¾ inch. It had an adjustable 53-inch-long braided carrying strap. A 24-inch draw cord was attached in such a manner that the opening could be closed, or, if he wished to form compartments in the wilal, he could use the cord to lace the wilal either horizontally or vertically. Two bottles were thus carried, in vertical position, one in each compartment; in one instance, eggs were placed in one compartment and tomatoes in the other. Chances for breakage were lessened thereby. A 6-year-old boy carried his school papers and six eggs in a spherical wilal. His mother had put the six eggs into the bottom, laced the wilal horizontally over them, and then put his school papers in the upper compartment and laced the opening. The mother had netted the wilal, but an older brother had collected the fiocha and made the cords. The wilal was 6 inches at greatest width, and 3 inches at the opening. A 30-inch carrying strap allowed it to be suspended from the shoulder, but since the boy was carrying eggs this day, he had shortened the strap and was carrying it by hand.

Külko are generally woven of voqui by women specialists. The weaving must be loose enough to allow water to pass in and out of the basket "in case I want to wash potatoes of dirt, for example, as I walk home with them through a river." Cofiaripe women favor voqui of the copihue; it is found throughout the area. Some women use voqui of pellpell.

The külko shown in plate 46, *4*, was made of copihue voqui by a Cofiaripe woman (pl. 46, *1*) who had become a specialist in making these baskets to help support her family, her husband being a nonlandowner in the area. Her school-age children had obtained the voqui from wooded lands nearby. The külko measured 12 inches across at the handle and 14 inches at right angles to it; its depth was 8 inches. In general, these baskets approximated 14 to 16 inches in length, 14 inches in width, and 8 to 10 inches in depth. Small külkos were made for small children. "These were for useful purposes; not for play."

Chaiwe (pl. 46, *5*) are twined of voqui of esparto. They must be so loosely made as to allow liquids to drain off freely. Specialists in külko making also make chaiwe. In general, chaiwe are pot shaped, and are from 8 to 10 inches at greatest diameter and from 6 to 9 inches in depth. The chaiwe illustrated is 10 inches at greatest diameter, 8½ inches at shortest diameter, and 8½ inches deep.

Llepü (winnowing trays) (pl. 46, *3*) are made of quila. Men make them, using the coil technique. "It takes a strong hand to do this weaving, for it has to be very tight." Their shape is that of a conical

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Argentina

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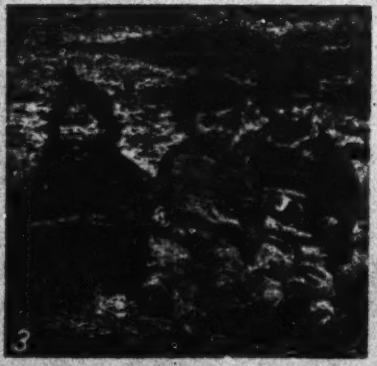

[526]

Araucanian children: 1, Bringing buckets of water from the spring (Pilpil). 2, Four-year-old boy playing with a two-wheeled toy made by his father (Trumpul). 3, Three children awakened from a nap to have their picture taken (Trumpul). 4, "Who are you?" (Pilpil.) 5, "I am winning this time!" (Pilpil.)

[p. 268(C)]

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Argentina

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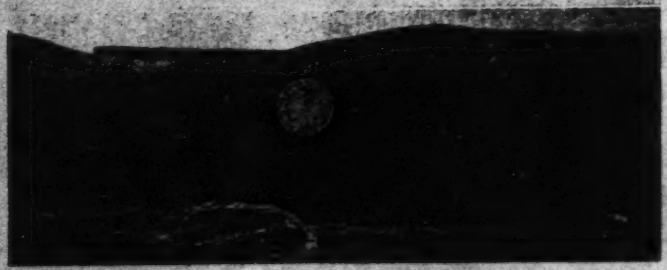

Habitation areas, present and past: 1, A homestead in Quilaquina on Lago Lacar with fenced-in barnyard and garden. Tall building at right is the dwelling; tall building at left, the barn; other buildings used mostly for storage. 2, Boys returning from school to the home shown in figure 1 with bundles of dry twigs and branches to be used as firewood. 3, Two groves of very old apple trees and scattered apple trees at earlier sites of Araucanian homesteads (Collón Curá area).

[D. 268(E)]

10: Hilger E-5 (1946-1952) 1957
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Argentina

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1. Carrying home a pail of water gotten at the spring in the shaded area to the girl's left (Pilpil). 2. Water being boiled over an open fireplace inside the dwelling (Quinequina). 3. Araucaria pines from cones of which seeds, a staple food, are obtained. Umbrella-shaped ones are cone-bearing; others are too young to bear. (Lago Lolog.)

[p. 316(E)]

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Argentina

two poles were laid parallel to each other. Holes were then burned vertically through each pole and through the tree trunk below it, and wooden pegs pounded into the holes. If rapids had to be contended with, a third pole was usually pegged in the same manner across the middle of the raft. Rowing was done by two or three men, each using a polelike paddle known as kawewe. Before setting out in a dugout or on a raft, a prayer was said for a safe landing.

Today, transportation on land is on foot, on horseback (pl. 77, *2*), and in oxcarts; on lakes, in flat-bottomed boats and commercial steamboats. During the present study, cattle and sheep were transported on the hoof, and sheep also on horseback with a rider. Firewood was hauled on oxcarts. Vegetables were carried in baskets and sacks. The wilal, a carrying bag used by Chilean Araucanians, was not known in Argentina—informants examined one with interest and curiosity. Formerly luggage was transported in sacks of hide, and in saddlebags, on horseback.

HUNTING, TRAPPING, FISHING

Wild animals hunted for food were the guanaco; puma (paŋi or trapial); the wild boar or jabalí (kütrekütre); the Patagonian hare (mara); the huemul (shunam); the pudú, a Patagonian deer (truli or pūdu or pəʃo); and the armadillo (kofür). Since Spanish days, the European deer and European rabbit have been added to these.

Although all the above-named animals are still extant in the Araucanian country, they are only occasionally used as food. Pumas today are killed primarily because of their raids upon sheepfolds or flocks. When one is killed, however, its meat is eaten.

Wildfowl hunted for food were the rhea, spoken of as the ostrich (choike); ibises or bandurria (rakí); the avutarda; cisne blanco or ganzu; gallareta (pollolla or, popularly, pideñ); flamingo (pital); martineta or perdiz grande (ʃədu).

Implements used in hunting were the boleodora (l'əkai), the bola perdido, lasso, and spear. The bow and arrow were not known to have been used, but arrowheads and spearheads are found throughout the country once occupied by the Araucanians. Kolupan, as a child, had searched for flint from which men made spearheads. Dogs generally assisted in all types of hunting.

A boleodora—a lariat thrown to twist about an animal's legs—consisted of either two or three balls of porous lava covered with tough horsehide and fastened together with thongs. Today balls are often made by filling ball-shaped horsehide containers with pebbles or crushed stone. In the 3-balled one (pl. 76, *4*), a ball was fastened to

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5
Araucanians 564

women having previously brought up their fresh horses, they were in almost less time than it takes to write it in the saddle, and formed into excellent line, lances in hand, waiting for us to go through the ceremony of welcome. In about five minutes our ranks were dressed, and the usual galloping, shouting, and ceremonious greetings gone through. I was particularly struck with the bold, honest bearing of the young men of this party, who, dressed in gay-coloured ponchos, with clean linen drawers and white flannel vests underneath, presented a most civilised appearance. More noticeable than the remainder, who numbered but twenty-seven in all, were four brothers, particularly handsome, robust men, with florid complexions, who at a distance, where the colour of their eyes could not be distinguished, looked almost like Europeans; which remark made to El Sourdo, who was my right-hand man during the performance, called forth the reply in a low voice, 'Very much devil these Indians; perhaps fight.' That he could have entertained the idea when we were at least ten times their number, speaks volumes for the Araucanian character for bravery.

However, all passed off quietly, and a council was fixed for the following day. As we were returning to the toldos we observed some of the Araucanians bringing up a flock of sheep, and others a herd of cattle, from some woods bordering the stream, which flowed to the northward. On the eastern side of the valley some four or five hundred horses and mares were grazing on the green pasture; and Hinchel pointed out to me with great glee the horses and mares—about a hundred head—owned by his eldest son, who had married an Araucanian woman, and resided with them; and the proud father declared that we should not want for food, as he likewise owned cattle and sheep.

Casimiro informed me that many years ago, whilst travelling northwards, he met these same Indians on foot. Their custom was to hunt with large dogs that they kept expressly for the chase, and dividing the meat equally, carry it back

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5
Araucanians S64

on their shoulders to the toldos. They also when on the march loaded themselves with their household gear, leaving bags of grease hung up in the trees for future use. He left them a couple of mares, from which part of their present stock is sprung. This story, however, should be taken with reservation, although it is perfectly possible that in some fight their horses were taken from them, and that subsequently, when all the Indians were joined together under the Cacique Lenketrou to invade the settlements, they received a share of the spoils, and have since added to their stock by trade.

The day following our arrival a council was held, and an interchange of presents took place. Here I made the acquaintance of the old chief Quintuhual, and presented him with a dagger. He was a short, heavily-built man, with a grave and indeed solemn expression; but he had a bad name for getting intoxicated and using knife or revolver freely—in fact, running a-muck. He was of course a relation—nephew, it was said—of Casimiro; but notwithstanding, he at first received me with great suspicion, and when, in answer to his inquiries as to what I was and why I came, he was informed that I was in the service of the Cacique of England, who wished the Indians well, but that I had visited these parts for my own pleasure, he replied that he was not a boy to be humbugged easily; but having instituted private inquiries, he soon changed his tone, showing me the greatest civility, and was never tired of asking questions about England and Englishmen.

Here the letters forwarded some time previously, which we had thought were by this time arrived at Patagones, were handed back to us. They had been forwarded to Foyel's* people, but owing to those sent by me for England being written on pink note-paper, they were returned, the Indians considering the colour of the paper to denote war.

Quintuhual had with him a Valdivian or Chilote named

* Also called Foyel.